6:India G-3 (193)1933 AVI Kashmir AVI

higher Hindu castes such as the Brahmans, the Rajputs and the Khatris also show higher proportions of the unmarried and lower proportions of the married males which is due to the restrictions of endogamy and exogamy and other customs which considerably narrow down the circle of marriage and increase the difficulty of finding suitable brides. The twice-born castes of the Hindus (The Brahmans, the Kashatriyas and the Vaishyas) particularly those following the orthodox Brahmanic school observe with great strictness the endogamous castes and sub-castes and exogamous groups. No marriage can take place between people falling within the prohibited degrees of the Dharam Shastra (*e.g.*, descendants down to the 7th degree through males or females of paternal ancestors upto the 7th degree; and descendants down to the 5th degree of maternal ancestors upto the 5th degree). The custom of hypergamy among certain higher castes requiring the bestowal of a girl in marriage to a person belonging to equal or higher social group again places further obstacles in the way of marriage. This is sufficiently borne out by the figures under age-group 17-23 wherein Kashmiri Pandits (727), Khatris (706), Rajputs (681) and Brahmans (626) all have a rich proportion of the unmarried and a poor proportion of the married males. The absence of the above restrictions among the Shudra class is responsible for the lowest unmarried and highest married proportions as among the Chamars who have 487 unmarried and 487 married males in the group 17-23. The next favourable result is again shown by the depressed caste of Meghs who have 561 unmarried and 403 married males per mille. 162[x]

In the category of the widowers aged 44 and over, the Kashmiri Pandits present the highest proportion (154) and are closely followed by the other higher castes Rajputs (100), the Brahmans (97) and Khatris (98), the lower castes of Chamar and Megh showing 64 and 70 widowers per mille which is due to the fact of their taking up widows as wives under various customs which recognize such unions as legitimate ones.

Among the Muslims in the age-group 17-23 the Rajputs have the highest proportion of the unmarried males (571) and the lowest married males which is due to their still observing in practice the customs of their Hindu brothers in this respect and the difficulties of matrimony still keeping many members of the community in unmarried state. Next to Rajputs come the Sayeds (563), Yashkun (534); the Gujar, the Balti and the Jat, showing the lowest proportion of the unmarried and the highest proportion of the married males due to their being more liberal in respect of marriage. The proportion of widowers as shown by the age-group 44 and over is highest amongst the Jats (270) and lowest in the Sayed (205). As regards the Sikhs and the Budhists their civil condition has already been discussed under the paragraph dealing with religions, and the communities being small, details by further castes have not been given.

Civil condition of females by castes is also given in Subsidiary Table V from which it is seen that the Kashmiri Pandits and the Khatris possess the largest number of the unmarried females and the lowest number of married females in both the 7-13 and 14-16 groups which shows that early marriage in these two communities is the least in evidence; while the highest proportion of married females in these groups is presented by the Jats, Chamars and Meghs all of whom belong to the lower castes (the last two constituting among others the depressed classes of the State). In these castes the religious restrictions against marriage within prohibited degrees being non-existent and their free outdoor life either as agriculturists or labourers being conducive to greater laxity the early marriage has greater prevalence, especially when the birth of children instead of being regarded a burden on the family is hailed as a source of income since the children even in their tender age are sent out to labour and earn wages. Further the considerations of accumulating a big dowry for the marriage of girls which is a source of constant anxiety to the higher classes is almost negligible in these castes where consequently procreation goes on at a much faster speed and in a reckless manner. The cause of slightly higher proportions of the married females at these ages among the higher castes of Brahmans and Rajputs is also to be found in the fact that the members of these communities residing in the interior of the hills who follow the agricultural pursuits have also been [582] [857]

*162 463 857 Exploitation of animals and vegetation shows the highest proportion in working dependency amongst the rest and this accords with actual facts, for in agricultural operations, the co-operation of the family is indispensable and even young boys and girls of the family are not unoften drafted to some minor work such as tending the cattle or cutting grass etc. The adults cannot be spared at all. The work, moreover, proceeds on empirical methods and does not require for its execution any technical preliminary training except such scrappy knowledge which every farmer's son possesses. Minerals support such a microscopic section of the population that its working dependents need no remarks. Persons living on their income have also a larger ratio of working dependents because the maintenance of sources of income requires supervision, and co-operation of the members of the family cannot be disregarded. Industry also has a respectable figure against it as several persons follow silk-worm rearing as a spare-time occupation at home and of them quite a large proportion consists of women and children. The figures against unproductive are easily understood. The minor boys and girls of beggars and vagrants follow the calling of their parents as soon as they can handle the bowl and can utter a few hackneyed phrases of their profession. A trip to Kashmir will explain to any one the nature of working dependency in transport when he will find all the members of the Hanji family towing the boat. As regards trade, in the Mufassil boys of a tender age are made to work in the shop as assistants and thus serve a sort of apprenticeship before they are full-fledged shopkeepers.

*162 The ratio of working dependency is lowest in public force and public administration as it ought to be.

463 **191. Proportion of Female Working Dependents per 1,000 Male Working Dependents.**—It will be seen from the marginal table that in some of the important occupations women assist the earners more than the male adults. In industry and trade they are in excess of the working dependents of the other sex. In unproductive they are happily less. In exploitation of animals and vegetation which is obviously a male department they do not stand as competitors. In public administration they are sufficiently advanced. On the whole theirs is an enviable position and nobody will venture to say that they are the same as their sisters of old. A change for the better has indeed come over them which will surely prove of great economic value to the nation in days to come.

Occupation.	Proportion of female working dependents per 1,000 males.
1. Exploitation of animals and vegetation ..	129
2. Exploitation of Minerals ..	19,733
3. Industry ..	2,427
4. Transport ..	191
5. Trade ..	1,494
6. Public Force ..	61
7. Public Administration ..	415
8. Professions and Liberal Arts ..	188
9. Persons living on their income ..	4,200
10. Domestic Service ..	63,206
11. Insufficiently described occupations ..	29,834
12. Unproductive ..	442

I. Some Important Occupations.

*162 241 **192. Agriculture.**—Of all cultures agriculture is the best as without it the vital requirements of human existence cannot be met. Cultivation in the State engages 558,864 earners and 192,521 working dependents, making a total of 751,385 workers. In 1921 the number of workers was 967,236 and females numbered 259,745 who now show a low figure of 37,965 only. If this difference in the figures of females were to be added to the 1931 total the figures of earners and working dependents would exceed those of 1921. It would be absurd to think of so many women defaulting from the profession in a single decade and all that can be said is that the differences in classification have labelled the 1921 female workers in agriculture as working dependents in domestic service.